CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, NOVEMBER 11, 1826. No. 45.

RELIGIOUS INTELLIGENCE.

FOREIGN.

In the last number of the Asiatic Journal, there is an interesting article respecting the Jews in China. They were settled in that country, as well as in other parts of Asia, many centuries prior to the Christian era; even as early as one thousand years before. They migrated from Persia, by way of Khorasan. They say themselves that they came from the west, or from Siyu. They have a manuscript copy of the Pentateuch; and they long kept up an intercourse with other Jews in Persia, and the more western parts of Asia; It is said they received some additions soon after the destruction of Jerusalem by Titus in 70. Some of them have become Mahometans.—They have a tradition, that Abraham, who they say was the nineteenth from Adam, was the author of their law, and that Moses derived it from him. There is a great similarity between the laws of Abraham or Moses, and those of the Chinese. Their calculation makes Abraham to have lived 2000 years before our era; whereas our account places him about 1850 before. The period between Abraham and Moses, is not very different in the two accounts. In the ancient Chinese laws, which originated with Abraham, as they pretend, are traces of a holy Sabbath. In their more ancient writings, they say Adam was the first man—that Abraham was the real author of the law, which was afterwards published by Moses. They inculcate *adoration of heaven*, by which is probably meant the *Invisible One* who inhabits the heavens and all worlds.—Hence in time, mankind, who worshipped the God of heaven, were led to fix their thoughts upon and to adore heavenly bodies, as the sun, moon, and stars; and *fire*, as the emblem of these. Abraham, they say, worshipped Heaven, but not under any figure or image.

These Jews are said to be honest and industrious, and esteemed by the Chinese.—They have a synagogue 350 feet long and 150 wide, and dedicated to "the Creator and Presever of all things." There is this inscription also on a tablet in the synagogue,—"Hear, O Israel, Jehovah, our God, is the only Jehovah."

When the people enter the temple, they shake off their shoes, and when they pray they turn towards the west. The person who reads the law covers his face with a thin veil. They believe in a judgment, in a paradise and place of punishment. The Sabbath is kept strictly by them—But they do not attempt to make proselytes, nor even to go into the temple where an idol is worshipped. Besides the pentateuch, they have only parts of Isaiah, Daniel and Jeremiah.—*Boston Gaz.*

In the Protestant Churches of Germany, the philosophical spirit of the great biblical critics appear in opposition to the enthusiasm of some new schools; but the controversy is also a proof of the liberty and of the division of opinions. The evangelical churches of the countries on the Rhine resolved, by their Act of Union, section 3, to take the Holy Scriptures as the sole basis of theological instruction, thus doing away with all creeds; and this resolution was confirmed after fresh deliberation, in the month of November, 1825, by the third General Synod of the Rheno-Bavarian Protestant Church. In Switzerland, the Clergy at first showed a degree of bitter zeal for orthodoxy; but finding themselves soon surpassed by innovaters, pretending to greater orthodoxy than themselves, and feeling piqued by controversies as void of argument as they were irritating, they shewed a want of moderation and firmness, by stimulating the Council of State of the Canton de Vaud to pass a Decree, on the 15th of January, 1824, against the Evangelical Christians, who were there designated by the name of "Mummers," which must have grieved the friends of religious liberty. The Church of Geneva at the same time gave a noble example of respect for all religious opinions, and of efforts to establish concord among Christians of all denominations. It was vigorously attacked, but has not resorted to defence, in order to avoid embittering disputes; it has treated all opinions with respect, when embraced with sincerity; it has communicated to its pastors a sentiment of charity, humility, and peace, which makes them avoid in the pulpit all controversy with the Roman Catholic Church, all damnatory expressions, all anathemas, all charges of heresy, which might disturb the edification of their hearers, whatever faith they might profess; it has also, by its Ordinance of 3d of May, 1817, forbidden its members from discussing in the pulpits of the Canton, questions which are still controverted, even by Protestants themselves—namely, those which relate to the twofold nature of Jesus Christ, to original sin, to grace and predestination, but without controling, in any manner, their opinions, or their right to discuss them in their writings.—*Sismonde's Progress of Religious Opinions.*

DOMESTIC.

The late special Convention of the Protestant Episcopal Church in this State excited an unusual degree of interest among our citizens, as well within as without that communion, on account of the importance of the purpose for which it was assembled, viz.—to consider the expediency of choosing an assistant to the venerable Bishop White. It was called by his authority, in pursuance of the advice of his council,

The Convention met on the afternoon of the 25th ult. It was far more numerous, both as to clergy and laity, than any ever before held in this State. After calling over the names of the clergy, and those of the laity, as they were on the returns from the respective churches, an adjournment took place, to the following day, in the afternoon session of which the body was organized by recognizing, as entitled to seats, all of the clergy and laity who were not excepted to, reserving for further consideration those of each order to whom exceptions had been made.

The exception to the clerical gentlemen is understood to have been on the ground of their want of canonical residence within the diocese.

The exceptions to the lay gentlemen, it is believed, were not distinctly stated.

A motion, pregnant, as it would seem with consequences of much delicacy and difficulty, was made and seconded by two reverend gentlemen, of this city and its precincts, to admit a colored man, in orders, to a seat in the body. It appeared, however, that the individual in question was ordained with the understanding that he would not at any time, claim this privilege; and consequently, as well for this reason, as because he had not requested, nor authorized any person to make the request in his behalf, and on account of the general inexpediency of the measure, the motion was indefinitely postponed, by a great majority of the members. It is proper to add, that nothing disrespectful was suggested in relation to the individual, who is said to be a man of piety and good sense.

An attempt was then made by a sweeping resolution to receive several new Churches, said to be established in remote parts of the State, into union with the Church, and to admit their delegates, said to be in attendance, to seats. It was, however, satisfactorily demonstrated that the Convention were limited by the constitution and the call of the Bishop, as well as by the special authority given to many of the Delegates, to the exclusive consideration of the expediency of appointing an Assistant Bishop,—and the attempt to introduce these new Churches and their Delegates was abandoned.

Propositions were then brought forward, first, that, it was proper to consider the expediency of appointing an Assistant Bishop, and then affirmative of the expediency. These were carried.

The clerical members being requested to nominate and appoint by ballot an Assistant Bishop, proceeded accordingly, after prayer by the presiding Bishop. When the result of the ballots was ascertained, it was announced that, there being fiftyfour clergymen, there were twentyseven votes for the Rev. Mr Meade, of Virginia, and twentysix votes for the Rev. Bird Wilson, D. D. Professor in the Theological Seminary, and the former was incautiously declared to have the majority of the votes of the clergy, and to be nominated and appointed by those of the order of the clergy in the Convention. Nothing then would have remained but for a majority of the lay members to approve the nomination of Mr Meade; in which case the proceedings of the clergy being in order, he would have been the Bishop elect.

But, on considertion, it appeared that the constitution required the concurrence of a majority of the whole of the clerical order present, and at least twentyeight; that Dr Wilson had not voted; and that consequently there was no regular nomination and appointment.

After various propositions that the clergy should go into a new balloting,—and for adjournment,—a resolution was agreed to, late on Friday evening, by which the whole matter was postponed to the next stated Convention; a resolution which it is presumed will be entitled to no other consideration in that body, than it may be thought to deserve from a regard to what is expedient in relation to the interests of the Church. The next Convention will sit at Harrisburg, in May.

If in any thing, surely in our spiritual affairs, all should be done "decently and in order," with the least possible admixture of passion or prejudice,—and apart from every thing approaching to cabal or intrigue.—*Nat. Gazette.*

OHIO CONFERENCE. The Ohio Annual Conference of the Methodist Episcopal Church closed its session at Hillsborough, on Wednesday the 11th ult. Bishop Hedding presided; great harmony prevailed and the business of the conference was conducted in a satisfactory manner. Resolutions were passed, approving of the establishment of the Christian Advocate, and of the circulation of it within the bounds of the conference. Eleven preachers were admitted on trial. Three were ordained to the office of deacon, and seven to that of Elder. One was returned supernumerary, six superannuated, four received a location, one was expelled, and one had died. The number of members in society is 29,825 whites, and 379 colored, being an increase since last year, of 1600. The next session of the Conference is to be held at Cincinnati, Sept. 19, 1827.—*ib.*

ORIGINAL COMMUNICATIONS.

SCRIPTURE CATECHISM.

Q. Is faith in God essential to our serving him acceptably?

A. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi, 6.

Q. Is God an object of the senses?

A. No man hath seen God at any time. John i, 18. The King eternal, immortal, *invisible*. 1 Tim. i, 17. Dwelling in light, which no man can approach unto; whom no man hath seen, nor can see. 1 Tim. vi. 16.

Q. Is there but one God?

A. Hear, O Israel, the Lord our God is one Lord. Deut. vi, 4. Thou shalt have no other gods before me. Exod. xx, 3. There is one God: and there is none other but he.—Mark xii, 32. To us there is but one God, the Father. 1 Cor. viii, 6. God is one. Gal. iii, 20.

Q. Is not the word God sometimes used in a lower sense, and applied to creatures?

A. And the Lord said unto Moses, see, I have made thee a god unto Pharoah. Exod. vii, 1. I have said, ye are gods; and all of you are children of the Most High; but ye shall die like men. Ps. lxxxii, 6, 7. He called them gods unto whom the word of God came. John x, 35. For though there be that are called Gods, whether in heaven, or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father. 1 Cor. viii, 5, 6.

Q. Was any being associated with God in the work of creation?

A. Hath not God created us? Mal. ii, 10. One God, the Father, of whom are all things. 1 Cor. viii. 6.

Q. In what state is man created?

A. God hath made man upright; but they have sought out many inventions. Eccles. vii. 29.

Q. Is man now made in the image of God?

A. He is the image and glory of God. 1 Cor. xi, 7. Men which are made after the similitude of God. James iii, 9.

Q. Was Christ made?

A. God sent forth his son, made of a woman. Gal. iv. 4. Jesus Christ our Lord, which was made of the seed of David, according to the flesh. Rom. i. 3.

Q. Was Christ made like men?

A. In all things it behoved him to be made like unto his brethren. Heb. ii. 17.

Q. Why has God distinguished his Son Jesus above all other men?

A. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. i, 9.

Q. What is meant by Christ's being called God's first born?

A. I will make him first born, *higher* than the kings of the earth. Ps. lxxxix. 27.

Q. On what account has God exalted Christ?

A. He humbled himself, and became obedient unto death, even the death of the cross; therefore God also hath highly exalted him. Phil. ii, 8, 9.

Q. What do you understand by his being the Christ?

A. God *anointed* Jesus of Nazareth with the holy spirit, and with power. Acts x, 38.

Q. From whom did Christ receive his wisdom, doctrine, power, and mighty works?

A. The Father loveth the Son, and showeth him all things that himself doeth. John v, 20. The Father loveth the Son, and hath given all things into his hand, iii, 35. I have not spoken of myself, but the Father who sent me; he gave me a commandment what I should say, and what I should speak. John xii, 49. The Father that dwelleth in me, he doeth the works. xiv, 10.

Q. Could Christ do any thing of himself?

A. The Son can do nothing of himself. I can of my own self do nothing. John v, 19, 30.

Q. Was Christ ignorant of any thing?

A. Of that day and that hour knoweth no man, not the angels which are in heaven, neither the Son, but the Father. Mark xiii, 32.

Q. Did Christ disclaim underived goodness?

A. Why callest thou me good? There is none good but one, that is God. Matt. xix, 17.

Q. Is Christ inferior to the Father?

A. My Father is greater than I. John xiv, 28.

Q. Will Christ always remain subject to the Father.

A. When all things shall be subdued unto him, then shall the Son also be subject to him that put all things under him that God may be all in all. 1 Cor. xv. 28.

Q. What came by Jesus Christ?

A. Grace and truth came by Jesus Christ. John ii, 17.

Q. What did God send Jesus Christ to do?

A. God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts iii, 26.

Q. What is the gift of God through Jesus Christ?

A. The gift of God is eternal life through Jesus Christ our Lord. Rom. vi, 23.

ECCLESIASTICAL.

For the sake of such of our readers as do not see the Christian Examiner, we copy from the last Number of that work, the following very interesting "Correspondence relating to the Excommunication of a Unitarian from the Methodist Church."

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I am authorised to communicate to your journal, the following papers, containing as you will see, a kind of historical account of the influences of Unitarian truth upon a mind of intelligence, sensibility, and piety. The subject of these influences is a graduate of Harvard College, and few have left that institution more beloved and respected. The first document is a letter addressed, without the remotest idea of its ever being published, to the writer of this communication, and is presented here nearly entire. Some glimpses of the state of religious things at the South, will also be disclosed by it to your readers.

Yours, A CORRESPONDENT.

Milledgeville, Geo. June 13, 1825.

After the exercise of my best reason, having carefully perused all the works recommended to me on the opposite side, not without prayer to Him, of whom it is said, "if any man lack wisdom, let him ask it of God, who giveth to all liberally and upbraideth not," I cannot resist the conviction, that the preponderance of argument is immensely against the Trinitarian scheme. Educated, in my earlier years, at Andover, where, every Sabbath, my good old landlady felt herself bound to catechise me and her other little boarders from the Assembly's Shorter Catechism, my prepossessions were altogether enlisted on the side of Orthodoxy. On my occasional visits to Boston, I attended Mr L.'s church, without discovering that different views were entertained. It was during my residence in Philadelphia, while attending the Medical Lectures, that I first knowingly visited a Unitarian church. I could not avoid remarking upon the superiority, in a practical point of view, of the discourses there delivered, over those which I heard elsewhere.

Having no particular predilection for one denomination rather than another, I once went to hear a Mr W. I think, who was celebrated for his oriental learning; and after attending for some time to a discourse, which was mentally contrasted by me, to its own disadvantage, with those of the Unitarian church, I was surprised to hear him utter one of those uncharitable sentiments, which I have since ascertained are so common. The effect produced upon me was probably the reverse of that which was intended. I discovered, as I thought, a deviation from that true christian spirit, which teaches not to think of ourselves more highly than we ought, but to esteem others better than ourselves.

As I never heard in the discourses of the Sabbath day, at the Unitarian church, any polemical discussion, and was too much occupied by professional studies, to attend to what I conceived of minor importance, I knew but little of the peculiar tenets of Unitarians. It was sufficient for me to feel that I never left that church without wishing and resolving to be better than before. I attended but one or two of the evening lectures, when the absurdities of Trinitarianism seemed to be very ably exposed; but I then had no leisure to pursue the subject, and thought practical improvement preferable to all doctrinal speculations.

Piously educated, I have always had an habitual reverence for our religion, and have been, by careful investigation into its evidences, satisfied of its truth. Residing, until lately, in a thinly populated region, where there were no other than Baptist and Methodist societies, and even those, inconveniently situated, I did not attach myself to their churches, because I could not coincide perfectly with them. I determined, however, that, if I should ever be able, I would make a public profession of my attachment to religion. To this determination I was brought by reflecting upon the passage," Whosoever will confess me before men, &c." I considered, that if churches were not organized and supported, religion would speedily decline, without the special intervention of the Deity; at least, this appeared to be the mode by which he was pleased to continue it. I felt, that what I might neglect, could be omitted by all, with equal reason. Under the influence of such sentiments, I engaged with another young gentleman in a Sunday school, and after attending to the children, the Bible our textbook, read a good sermon, or other devotional piece, to the adults who attended.

Shortly after, I removed to Milledgeville, where I had an opportunity of attending public worship regularly, and had almost determined to waive my prejudices against the Methodists, and join them, since there was but little prospect of the establishment of any other church. The death of my eldest son, a fine child of six years, confirmed my determination, and without imagining that I was bound to believe as other men believed, but supposing "the scriptures to be the only and the sufficient rule of faith and practice," I joined them.

In all this time, I had arrived at no definite conclusion with regard to the doctrine of the trinity, but considered it one of those obscure points, which, having no reference to practice, might be allowed to remain undisturbed. My opinions were rather favorable to the deity of the Saviour, than otherwise. I continued in this state for nearly two years, when an observation made by Mr C. in his sermon, aroused me from my state of indifference. He said that Unitarians no more deserved the name of Christians, than infidels. This remark, the first of such a kind that I had heard, except from Mr W. of Philadelphia, induced me to think that I ought to state explicitly to Mr C. my own doubts, that he might adopt such measures with regard to me as he thought proper.

This I accordingly did, almost immediately after the meeting was dissolved. I told him that I could not say that I believed Jesus Christ to be God, equal to the Father, though I could not deny it; that the evidence of scripture upon that point was not clear to my mind; that hitherto I had considered its determination a matter of but little moment, since the wisest men had differed in opinion upon it, and assured him that I knew many Unitarians who were as eminent for piety and learning as any with whom I was acquainted. After some conversation, which failed to convince me, he cited me to appear before a select number of the church, with a view to my expulsion, solely in consequence of what he considered my erroneous opinions.

At the commencement of the meeting convened for that purpose, I presented to Mr C. the first hymn of the West Boston Society, beginning with

"All-seeing God, 't is thine to know
The springs, whence wrong opinions flow," &c.

remarking that I hoped he would not consider it irrelevant to the occasion to sing that hymn. It was done. After the prayer I inquired with great seriousness, whether, at the time the citation was issued, he thought that I believed the Bible. He replied that he had no reason to think otherwise, or in words tantamount. I assured them that I believed it most firmly, but that I could not accept the interpretation which men, fallible as myself, gave of it, if it did not coincide with my own reason, because that would, virtually, be to place my faith in the opinions of men, rather than on the word of God. I explained the origin of the Apostolic, Nicene, and Athanasian Creeds, told them that I assented to the Apostolic in great part, and intimated the absurdity of requiring assent to a creed originating in an era of so much mental debasement as the Athanasian. I adduced passages from scripture to prove the inferiority of Christ to the Father; that he was not omniscient, nor omnipresent. I then stated the awkwardness of the predicament in which they were about to place themselves by expelling from the church one who thus believed, and whose moral conduct had not been in the slightest degree impeached; quoted that article in the "Discipline," which declares the "Holy Scriptures to contain all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation;" told them that if there were any defect in my mental powers, which incapacitated me from seeing the proof of the contested doctrines, they were not proved to me, and therefore, by that article, were not required to be believed.

But it would not be necessary to trouble you with a recapitulation of the whole argument, which was protracted until a late hour of the night. The result was as I anticipated. They expelled from a church professedly Christian, one who believed Jesus Christ to be the Messiah, and whose moral conduct was confessedly without the shadow of suspicion, solely because he could not do what was as impossible as to move the sun from the firmament; viz. believe what appeared unsupported by scripture, and contrary to reason. That you may have no doubts with regard to the real cause, I transmit the enclosed papers, &c.

Subjoined, are the documents connected with the dismission of my friend and correspondent from the Methodist church. The first, being a letter from the acting Methodist minister, is not dishonorable to the private feelings of the writer, but is a melancholy instance of the effects of bigotry on a mind naturally ingenuous, but slightly intoxicated with the possession of an ecclesiastical authority, which the writer was conscious, was not to be resisted.

I

Methodist Parsonage House, Jan. 26, 1825.

Dr B. A. W.

DEAR SIR,—After the maturest deliberation, and having postponed any final measures to the latest period which my particular relation to the church, here, should allow, I have appointed the meeting of a select number of the Members of the Church, on your case, at the Parsonage house, on Thursday evening next, at half past six o'clock: which meeting you are required to attend.

I need not repeat to you how much I regret the hurtful and dangerous opinions you have so unfortunately embraced; or how much it would rejoice me to know that you were convinced of their error and their evil tendency, and had renounced them. After all that has passed between us, however, on that subject, I will repeat, that to me it appears more reasonable that you should withdraw from the Church, than hold and maintain, as one of her members, doctrines which contradict her whole experience of God's grace, her articles of religion, and her form of discipline, even though the Church could bear with so monstrous an inconsistency. This, however, I cannot give you to suppose. On the contrary, I expect no other, but that after the time that has been allowed, and the efforts that have been employed (feeble, I confess, as far as I have been concerned, but none more honest,) to bring you to a better mind, if you persist in denying the God-head of Christ, the Church will not acknowledge you.

It is proper I should add, that your so long neglect of the class meetings, contrary to your duty, must also meet the consideration of the Church on Thursday next.

With dutiful regard, your friend and servant,

W. C.

II.

Jan. 29, 1825.

Dr B. A. W.

DEAR SIR,—The following is a copy of the decision of the Committee on your case, and of that which it has become my painful duty to pronounce, in conformity to their decision.

Very respectfully your obedient servant,

W. C.

(COPY.)

Whereas, We, T. F. [and eight others, whose names are enumerated,] having been called together on behalf of the Church, in the case of Doctor B. A. W., have heard him fully set forth his opinions and belief concerning our blessed Lord and Saviour Jesus Christ, wherein he affirms that the Son is not GOD as the Father is GOD, but is a creature only; and maintains the same with much zeal, and without seeming disposed to consider with a candid mind the import and teaching of the holy scriptures; carrying himself as one who by subtle evasions and false reasonings sought to justify error, rather than as a humble and sincere inquirer after the truth;—and *Whereas*, the said opinions and belief are in direct contradiction to the second article of the Articles of Religion of our Church, and do constitute blasphemy against the second person of the Adorable Trinity, and are subversive of all saving religion; it having also appeared to us that the aforesaid B. A. W. had been suitably advised and admonished by the minister in charge, previously to his being called before us—*Now then*, it is our judgment, *unanimously*, that he ought to be no longer retained in the fellowship of the Church.

T. F. (*and eight others.*)

January 28, 1825.

(COPY.)

Agreeable to the judgment expressed in this instrument, my sentence is, that the within named B. A. W. be no longer acknowledged as a member of the Methodist Episcopal Church, but is hereby excommunicated from the same. W. C.

III.

At the request of Doctor B. A. W., lately denied the fellowship of the Methodist Episcopal Church, and excommunicated from the same, I do hereby certify, that the sentence of the Church on his case, was not caused by any act of immorality either alleged or pretended against him; but to the contrary, during the whole time of my acquaintance with the Doctor, (reaching back to a period shortly anterior to his entering the church,) I have regarded him as a man of the fairest moral character, and believe that up to this day he has been so regarded by all the Church in this place, and by all who know any thing of him.

Signed, W. C. *minister in charge.*

Milledgeville, Geo. Jan. 29, 1825.

CHRISTIAN REGISTER.

SATURDAY, NOVEMBER 11, 1826.

Attendance at church is one of the duties of the Sabbath. We believe it to be a duty, because it is a means of personal improvement, promotes the virtue and happiness of the community, and is recommended by the example of Christ and his apostles. Social worship is favorable to personal goodness, since it brings sympathy to animate our devout affections, and removes those distinctions which are permitted by the world to separate men into ranks, and to engender pride and malevolent feelings. Piety indeed grows warm in silent communion with God, and there perhaps do its fires glow with purest intensity; but they are also enkindled by the prayers of the sanctuary, where many meet to lift up their hearts together to the Father of all, and the associations of the place are suited to hallow the mind. Pride and self-love are rebuked, by the thought from which no one can escape, that all here stand on the same level,—the rich, the poor, the great and the small,—made to feel their common dependence on a higher Power, and their common need of forgiveness. The discourses of the pulpit are meant to convey instruction, and there are few who may not find in the sermons of even an ordinary preacher, something that shall reprove or edify them. But let it be granted, that the devotion of some men is hindered rather than aided by the presence of others, and that their minds are so well instructed in sound doctrine, "so thoroughly furnished unto all good works," that they need not the public offices of religion. Let this be granted, contrary as it is to humility and to truth, and then, meeting such persons on their own ground, we would urge a sacrifice of personal comfort for the sake of others. The multitude, not only of those who "run to do evil," but of those who are sincerely desirous to walk in the way of holiness, *need* public religious services. They are extremely important to *their* growth in knowledge and virtue. A regard to social obligations should carry the christian to the house of worship, although he might think he could spend the hour in a more delightful or profitable manner at home. Abolish social worship, and the Sabbath would cease to be honored, and we have little doubt, that it would soon cease to be remembered. The existence of religion in the land is intimately connected with the observance of the Sabbath, we hesitate not to say, depends upon it; and as intimate and indispensable to the observance of the Sabbath is an exercise which shall remind people of the purposes for which the day is set apart, and in which each man shall be encouraged to lay aside his usual occupations by his neighbor's example. Abolish then social worship, and the overthrow, not of religious institutions only, but of religious belief and moral sentiment in the community would be the consequence; and on what shall then be built our hopes of national prosperity? Ought not all who value the best interests of society, to give their sanction to a practice by which those interests will be essentially promoted? Are not those persons culpable, who furnish, (no matter whether intentionally or not,) an excuse to others for absence from church? The poor man says, 'I work hard all the week. If my rich neighbor may stay at home on Sunday to please himself, why may not I too rest myself? If one sermon a week is enough for him, why must I listen to two? Or if he is safe with half a day's religion, why should I be required to have twice as much?' It would not be a satisfactory, if it were a true, reply to these questions, that the rich man is better than his poor brother, and does not stand in need of as frequent instruction. This savors too much of self-conceit, and the poor man will be apt to take the judgment into his own hands, and decide that his own present goodness will justify him in imitating the other. In this city, it is customary for many heads of families to be absent from church in the afternoon. The custom has spread from one rank to another, till an afternoon service and a thin congregation have become correlative terms. The reformation must begin where the declension began—in the higher circles. The men who profess a regard for public morals and for the happiness of those in the lower walks of life, must renounce a practice, the tendency of which is to counteract the effects of good instruction and sober habits during the week. We do not speak without authority on this subject. Example has been quoted to us in justification of a neglect of public worship. And we prefer to use this argument with those who set the example, because, as we have said, it is meeting them on their own premises They certainly possess influence, and they plead, or by their own conduct imply a consciousness of virtue, that can dispense with these outward means. If they are willing to acknowledge that the public exercises of the sabbath might be beneficial to themselves, let them answer to their consciences for their frequent or habitual disuse of them.

The example of our Lord and his apostles sanctioned the observance of public religious solemnities. He attended the synagogue, and they continued to meet in the temple even after their Master had ascended to heaven; and when they had entered on their ministry as the teachers of spiritual religion, they met together with the other disciples, and strengthened their own faith, and that of their brethren by prayer and discourse. Such remained the custom of the early Christians. The author of the Epistle to the Hebrews, exhorts those to whom he writes "not to forsake the assembling themselves together, as the manner of some is." At this day it is the manner of very many, of those who consider themselves christians, and should be reproved and corrected.

Other remarks, perhaps more weighty, might be presented. Let these be sufficient to draw attention to the subject.

We remarked in our paper of last week that we were glad to perceive an increasing attention to the subject of intemperance. We are now happy to state that a meeting of gentlemen from all the religious societies in this city, was held on Tuesday evening, at the Court-house, to see if some more efficient measures might not be adopted to diminish the evil.—Dr Warren was called to the chair, and Dr J. B. Flint chosen to act as Secretary. After prayers, by Rev. Dr Jenks, a very interesting discussion took place, in which W. P. Mason, Esq. Judge Simmons, Rev. Dr Tuckerman, Doctors J. P. Spooner, Bradford, Ware, and Adams, Col. S. Fairbanks and the Chairman had part. Many important facts were stated and many valuable suggestions offered; and a spirit was evinced by the speakers, from which, as well as from the interest discovered by the meeting generally, we draw a favorable augury of more vigorous and successful endeavors to suppress a vice that threatens so many of our citizens with ruin.

On motion of W. P. Mason, Esq. it was resolved unanimously;—

1. That this meeting view with feelings of deep regret the prevalence of intemperance in our community.

2. That a committee be appointed to take into consideration what measures can be adopted to put a check to this evil, with direction to report at an adjourned meeting.

The following gentlemen were chosen to compose this Committee;—Bradford Sumner, Esq. William P. Mason, Esq. Hon. Heman Lincoln, James C. Merrill, Esq. Samuel Perkins, Esq. Thomas Wiley Esq. and Dr John Ware.

It was voted that when the meeting adjourn, it adjourn to meet at a larger room, and that each of the gentlemen present be requested to bring with him his friends. We understand that notice of the time and place of the next meeting will be given by the Secretary, when the committee are ready to report.

On Wednesday last, Mr George Ripley was ordained pastor of the congregational church and society in Purchase-street. The order of exercises on the occasion follows. Introductory prayer and selections from the scriptures by Mr Young. Sermon by President Kirkland, Ordaining Prayer by Dr Lowell, Charge by Professor Ware, Right Hand of Fellowship by Mr Gannett, of Boston, Concluding Prayer by Mr Ripley, of Waltham. It is impossible that we should do justice to the discourse from our recollections. We can only give an outline of its plan, and express what we believe was the opinion of all by whom it was heard, that it was one of Dr Kirkland's happiest productions. He took his text from 1 Thes. 2, 4. "But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God which trieth our hearts." From these words, he proceeded to describe with his usual discrimination, richness of thought, and felicitous expression, the character of a christian minister, the subjects of his instructions the temper andspirit with which they should be urged, the limitations which the doctrine, that he is not to please men, requires, how far he is expected to have reference to the views and character, and to show respect and tenderness to the weaknesses and prejudices of those to whom he ministers, and concluded with the usual addresses to the pastor elect and to the society. The music was such as to reflect great credit on those who took part in it. The audience was numerous and respectable, and evinced a deep interest in the transactions of the day. A church was gathered previously to the ordination, according to congregational usage, and we are are happy to know that the circumstances of the society are such as give promise of the happiest result to themselves and the community.

The following paragraph is copied into the National Gazette from a London paper. The "coincidence" between the circumstances here narrated, and those by means of which the name of Rammohun Roy has become familiar to our ears, is at least as remarkable as some other "coincidences" that have been noticed in the public prints. In France a man is imprisoned and fined for publishing the moral portion of the gospels; in India he is defamed and avoided!

A person of the name of Tonquet has been condemned by the Court of Correctional Police at Paris, to nine month's imprisonment, and a fine of one hundred francs, for having published what he called the historical and moral portion of the gospels, without the miracles or supernatural occurrences, which afford the evidence of the Saviour's divine mission.

The Fortysixth Number of the Friend of Peace, just published, exhibits the same singleness and purpose, and fertility of illustration, which have characterized the preceding numbers. Among the "auspicious occurrences," it is mentioned that "some arrangements have been recently made for the purpose of forming a National Society, to be called the American Peace Society," and that "the Hon. Timothy Fuller, lately a Member of Congress, has consented to deliver the address at the next anniversary of the Peace Society."

This number contains the Tenth Annual Report of the Committee of the Society for the Promotion of Permanent and Universal Peace, established in England. From this report we make the following extract, and would suggest for the consideration of those who are active in diffusing the principles of universal peace, whether a similar practice of holding annual or semiannual meetings of the Peace Society at different towns in this state, might not be adopted with advantage. At such meetings, a written, or extemporaneous address might be made, explanatory of the objects of the society, and a discussion be invited, that would serve to remove the ignorance and prejudice so common through the country. Such meetings should be held at seasons of the year, and hours of the day, when the largest assemblies might be expected; and it should be announced that no contribution will be taken. Men will come to inquire or hear about a subject, when they will not come, if they must pay for their curiosity. We learn from a letter of Rev. Mr May to the Editor of the Friend of Peace, that this plan has received the approbation of the Peace Society of Windham County, Conn. who "purpose to have two public addresses delivered yearly, one at the annual meeting in Brooklyn, and another in one of the other towns in the county, until there has been delivered in them all, an address upon this great subject."

"The first Report of the Hibernian Peace Society, with the subsequent accounts from that Society, present an encouraging view of the progress of the cause of peace in the sister kingdom.

"One new Tract, written by a Lady, has been published, entitled, 'an Examination of the Principles, which are considered to support the Practice of War,' which makes No. 8, of the series. It is a gratification to your Committee to present the public with the literary labors of a female pen, and they hope that the sex will be encouraged to occupy their literary talents in guarding the social and domestic virtues from the violation to which they are exposed by the demoralizing and sanguinary practice of war. New editions of your Tracts, Nos. 3, 4, 5, 6, and 7, besides the Ninth Annual Report, and the Herald of Peace, have been published, making within the year, 31,750, comprising a total of 355,500, that have been printed since the establishment of the Society. The sales and distributions this year have been 29,000. The amount of subscriptions, donations, &c. received this year is 569*l.* 0*s.* 10*d.*

"A Peace Society has been established at *Liverpool*, to which we may look forward for important exertions. At *Exeter*, also, an Auxiliary Society has been formed, the last accounts from which, are of a most encouraging kind; and satisfactory information has been received from other Auxiliary Societies.—Several of them have procured the insertion of essays in favor of peace in the provincial papers,—a measure, which your Committee would recommend as an important mean to spread the knowledge of your principles. Huddersfield Auxiliary has adopted a plan which, if it could be gengrally carried into effect, promises more to spread your principles, and to produce a conviction of their truth, than any that has hitherto been suggested or tried. 'We have recently adopted,' say they, 'the practice of holding district meetings in the surrounding villages, which, if continued, is likely to produce beneficial results. One meeting has been held at Lindley, and another at Deighton, in their respective Sabbath School-rooms, which were kindly offered for the occasion. The attendance at both places was numerous and respectable, and the statements of the objects of the Peace Society, and of its proceedings were listened to with apparent attention and interest. The tracts of the parent society were gratefully received, with expressions indicative of a strong desire for better acquaintance with a principle so powerfully sanctioned by Scripture and by reason, and productive of consequences favorable to the general interests of the human race. Other villages have requested to be favored with district meetings, which we consider a pleasing indication of their disposition to promote the object of the Society.'"

The Ordination of Mr J. P. B. Storer, over the Congregational Church and Society in Walpole, will take place on next Wednesday, November 15. Sermon by Rev. Dr Nichols, of Portland.

An Auxiliary has been formed to the American Unitarian Association in the Federal St. Society, in Boston, of which Mr J. P. Blanchard is Secretary.

We learn from the Franklin Post, that the publisher of Rev. Dr Willard's "Regular Hymns," has received an order for one hundred copies of that work from Rev. Mr Adams and Rammohum Roy, of Calcutta.

ORIGINAL COMMUNICATIONS.

MR EDITOR. I send you an extract from a discourse on the text,—"I fear lest * * * your minds be corrupted from the simplicity that is in Christ." 2 Cor. xi. 3. You can give it a place in the Christian Register, if you think proper. Yours, &c. JUV.

"The Religion of Christ is distinguished by its simplicity.

"Consider its doctrines. They are few and intelligible, level to the comprehension of the illiterate, within the reach, we might perhaps better say, of the human mind. There cannot be a more palpable error, however men may cling to it, than the opinion that a revelation should contain mysteries. If truths be revealed, they must be intelligible. Whatever is dark and mysterious is not a part of the revelation. Christianity is the truth that sanctifies and guides to heaven; but, that it may sanctify, it must be comprehended; that it may guide, it must be clearly discerned. Accordingly we find the doctrines on which its power rests plainly stated, while of those which are not necessary to holiness and salvation it says nothing. The infinite perfections, the paternal character, and the superintending Providence of God, the importance of faith, the indispensable nature of repentance, the promise of divine assistance, the certainty of a future life and a righteous retribution are distinctly exhibited, and here the gospel pauses. Those circumstances of the divine existence or of a future state, which the mind could not at present apprehend, are left in obscurity, and a thousand questions that have torn the christian church with disputes and factions are untouched. There are no ingenious discussions about justification, no artificial attempts to explain the divine nature, no finely wrought scheme of divinity, running into most wonderful, but most unprofitable details, in the records of our faith. All is simple, as if it were meant, not to perplex, but to instruct, not to enkindle controversies, but to produce love.—The revelations of God have always been suited to the capacities of his creatures. It was not Moses, but the scribes, the doctors of the law, who loaded the Jewish system with subtilties and traditions; it was not Jesus and his apostles, but their fallible successors, who sent christianity to our times encumbered with refinements of doctrine, and superstitious practices. Let us go back to its primitive simplicity, and promote both our own good and the glory of the gospel by refusing to receive as truths of scripture the speculations or convictions of men. If doctrines be taught in the christian scriptures, let us hold them against all obloquy, if they be not, let us reject them, though they come to us sanctioned by the approbation of great and pious men, and recommended, as some think, by being clothed in the garb of mystery. The very dress which they wear, the language in which they are concealed, is a ground of suspicion. If it be so ambignous as to perplex the humble inquirer and to leave him in doubt as to its meaning, it cannot be a part of God's revelation.

Look next at the precepts, the requisitions of christianity. They also are few and intelligible. A human teacher might have delivered rule after rule, vainly endeavoring to provide a specific direction for every coincidence of circumstances. The Founder of our Religion went behind the veil of circumstances into the sanctuary of the soul, where the springs of action are hidden and the plans of conduct matured. When we peruse the narratives of the evangelists, we find not only that the same discourses of our Saviour are given by different writers, but that it was his custom to repeat his instructions at different times. Let all the passages of his teaching be collected without this repetition, and how small a pamphlet should we have. It is true Jesus said and did many things which are not recorded, but, unless we are willing to go on Catholic ground, and consider the scriptures insufficient to give us a knowledge of our religion, we must believe that all which is essential to the system was committed to writing. The precepts of Jesus, how few are they in number, how simple in character. Thou shalt love the Lord thy God with all thy heart, thou shalt love thy neighbor as thyself, on these two commandments hangs the whole chain of christian duties. And these two commandments meet all the possible emergencies of life. We can be placed in no situation where one or the other, if followed, will not conduct us in the right way. Or if we examine the injunctions of the apostles, still how simple in language and character, difficult indeed to be observed by the wicked, but easy to be understood even by the vicious.

Look also at the spirit of the gospel. It is always one, not bending now to the temper of the world, and then pointing to heaven, like a flame yielding to every blast of wind, but keeping steadily one object in view, having always one direction. It is single in its aim, it looks to God for its nourishment and its reward, it seeks after holiness and charity because he is holy and merciful and has taught us to imitate Him. And in this singleness of purpose, it differs from the spirit of all other forms of religion. The systems of heathenism discover a regard sometimes to the aggrandizement of the priesthood, sometimes to the glory of the State, sometimes to the wishes of the individual, and according as they were controlled by different classes of society, were the aspects which they assumed. Even the genius of Judaism seemed to waver between patriotism and piety. Christianity always seeks the glory of God and the good of man, which are identified. We may neglect or conceal the spirit of the gospel, but it cannot be bent to favour any unhallowed purposes. We may pervert its truths, and change its modes of action, but its spirit escapes our power. We may be ruled by it, but we cannot rule it. It will always be true to itself, and to him in whom it was most brightly exhibited. This identity of the spirit of our religion through all ages seems to me to be a proof, and a consequence of its simplicity. It has continued, as those habits are longest preserved, which are least artificial, or as the simplest customs are the most sure of transmission.

Now turn to the sanctions of this religion. What are they? The authority of God, and the awards of his judgment,—solemn in their nature, the most solemn that could be devised, yet free from all affectation of importance. No attempt is made to heighten by a parade of words, that which in itself is so powerful. Many honest, but we say without arrogance mistaken men, have thought to magnify Christ's description of future blessedness and future misery, by depicting in the choicest words the circumstances which a *luxuriant* imagination had invented. We doubt not only the wisdom, but the propriety of this. The words of Jesus on this subject were few, and momentous. Let us fix in our minds and not attempt to improve by our coloring, the outlines which he has left.

We may likewise notice the rites of christianity. Simple indeed are they, so simple that its professors were early dissatisfied with the appearance which they wore in the accounts of their institution, and enveloped them, first in the habiliments of mystery, and then in the gorgeous apparel of saving ordinances. Look at the command of Christ in compliance with which the water of baptism is applied, or at the circumstances in which the Lord's Supper originated. Who that was ignorant of christian usages, would imagine that from these beginnings grew the opinions and feelings respecting the rites of our faith, which threw their terrific influence over the minds of professed believers for ages, and from which we have hardly, and not hardly, escaped? In the nature of its rites, as much as in the nature and singleness of its spirit, the religion of Jesus is distinguished from all other religions that have prevailed in the world. Whether we search the history of Paganism, or the records of the Mahometan faith, or the ritual of Moses, we find observances and forms and penances prescribed, while the only ordinances instituted by Christ were these two of baptism and the Lord's Supper. We discern in this total neglect of show, and in this almost entire neglect of outward means of perpetuating his religion, the confidence which our Saviour had in its divine origin and its ultimate success.

FOR THE CHRISTIAN REGISTER.

The members of the American Unitarian Association belonging to the second and third parishes in Hingham, met on November 5th, and organized themselves as Auxiliary to the American Unitarian Association. The meeting was opened with prayer by the Rev. Mr Whitney. Samuel Norton, Esq. was moderator. After the adoption of a Constitution, in which we call ourselves the "Friendly Association of Hingham, Auxiliary to the American Unitarian Association," Rev. Mr Whitney was chosen President, Rev. Mr Brooks Secretary, and Rev. David Andrews, Jun. Agent.

The meeting was addressed by one of the members, and there seems a lively interest growing up in the cause. This town has nearly sixty subscribers, a larger number in proportion to our population, than any town in New England. Our subscribers are increasing.—May God send his choicest blessing on every effort to extend the truth as it is in Jesus, and may every Association, formed for this purpose, be hailed as a new bow of promise, that another moral deluge *shall not* visit our race.

B.—

FOR THE CHRISTIAN REGISTER.

While attending the Ordination of Mr Ripley yesterday, my attention was directed particularly to the music, and the following reflections and remarks, which occurred to me

on the subject, seems to be just, and may be useful. The house is uncommonly well constructed for the successful exhibition of music, and on this occasion, a select choir of amatuer ladies and gentlemen, more than delighted us by their fine performance of a judicious selection from Anthems and Hymn tunes. But I was especially pleased with the qualities of the organ, and the style in which it was played. It seems to me that there is more of false taste, and misconception of propriety in the character of the music, and in the performance of it, which are prevalent among our organists, than can be detected in any other department of this charming and edifying art. The characteristic excellence of the organ is its capacity of producing rich and full harmony. Other instruments may be used with propriety to execute light and florid airs and accompaniments, or rapid and rambling variations; but these compositions are as inappropriate for the organ, as they are for the place and purposes for which that instrument is professedly designed. Performances of this kind, however, are too often heard in our churches, instead of that majestic combination of simple and sober melody, with rich and deep harmony, which the organ alone is capable of producing, and which, in turn, can alone produce in the worshippers those devout and solemn feelings, which it is the object of sacred music to excite. The gentleman who performed on the present occasion, (Mr Staunton, is I understand, an accomplished professor of music, and at present the stated organist in one of our churches,) seems to me to possess a more just conception of genuine Cathedral music adapted to our congregational forms of worship, and to have acquired a more learned and appropriate execution of it, than any other organist, with whom I have had the pleasure to hear in this city. J.

FOR THE CHRISTIAN REGISTER

The new editor of the *Recorder and Telegraph*, Mr Rand, seems disposed to distinguish himself by assailing rational Christians more violently than did his predecessor. Was the former editor, Mr Hallock, of too mild a temperament to please the taste of the readers of the religious newspaper above named?—And did his denomination conspire to remove him in order that his post might be occupied by a less temperate assailant? The late numbers of the paper would seem to give affirmative answers to these interrogatories." This is a land of Christian, as well as political liberty; every man has a right to utter, and publish, his opinions; and we would not that any denomination should be restrained of a free indulgence of this right. We would make them amenable to no human law, but, as Christians, we may inquire whether the code of our Master will justify unbounded censure of others by any sect. That violence and abuse will essentially aid those, against whom such weapons are employed, all experience teaches; but we would not be strengthened by measures that degrade and endanger well-meaning opponents, not merely in a temporal view, but in prospect of that day when men shall be called to give an account of every idle word they wantonly or maliciously utter.

L.

FOREIGN INTELLIGENCE.

Slave Trade. Eight piratical brigs, manned principally with Spaniards, have combined their force on the African coast for the restoration of Trade Town, the slave station lately destroyed near the American colony, where they have commenced a battery on shore, and intend to sustain the traffic in the face of all the cruizing force that will be likely to be sent against it. Our commerce, it is said, suffers much from these slave traders; scarcely an American trading vessel has for the last twelve months been on this coast as low as latitude six degress north, without either insult or plunder from these Spaniards.

The letter from which we derive the foregoing intelligence is dated Monrovia, (Amer. Colony,) Aug. 3, and says;—

"The great work at the moment in hand, and in which we have called upon all the colonists to assist, is the construction of a battery at Thompsontown, on a shelf 80 feet above the water, to overlook and command our roads. We are transporting the heaviest of our guns there, and erecting a roofed breast work of turfed masonwork, which is intended to be entirely shot proof. Our best gunners say, that from the position chosen, the long guns will hull a vessel lying at the customary anchorage, oftener than every second shot; and from repeated trials, I do not doubt it. Friendly vessels can draw up under the land, out of the reach of any annoying force, not exposed to the shot of the battery; which it is intended to make impossible for any slave ships to stand.—*Patriot.*

Mexico. Mr Beer, the Netherland's Minister, arrived at Vera Cruz in the sloop of war Mercury, and proceeded to the capital the 7th ult. Admiral Porter had despatched several Mexican vessels to cruise in the neighborhood of Cuba. The mines in Mexico, it is stated in the last accounts from that country are beginning to be productive.

The Congress of Panama opened its session at Acapulco, on the 4th of September, and in a few days adjourned to meet at Tacubaya. The Mexican Congress opened its session on the 14th September. The Congress was discussing the propriety of laying an additional duty on all cotton and linen goods, and Mr Poinsett was exerting his talents to convince the Mexicans of the impolicy of this measure.

Chili. The Congress of Chili have appointed (says the National Journal) a committee to prepare a draft of a Constitution on the Federal principle. It must gratify the pride which our countrymen so justly feel in the success of our own polity, and in the veneration which it receives abroad, to hear that Mr Larned, Secretary of Legation to the United States Mission at Chili, has been invited to be a member of that Committee. Mr L. has, we understand, accepted the invitation.

Peru. The new law regulating importations has been published in extenso at Baltimore. The articles paying 30 per cent duty are, Liquors, Soap, Hats, Clothes, Boots and Shoes, Gunpowder, coarse Cottons, very coarse Woollens, Tobacco, Sweet Oil, Lard, tanned Hides, Saddles and Harness, Wax and Tallow Candles, and Furniture.

Liberia. In the brig John, which arrived in this port from Cape Mesurado, Africa, Dr Peco, Agent to the American Colony at Liberia, was passenger and landed at Holmes' Hole. We understand he came home, partly on account of ill health, and partly to endeavor to obtain a vessel of war, to be sent to the colony in consequence of Pirates having appeared in Cape Mesurado Roads, and plundered the John and another American vessel. Other piracies, it was reported had been committed on the coast. Most of the emigrants from Boston had died.

DOMESTIC INTELLIGENCE.

Representatives to Congress. Elections were held in the several Congressional Districts of this state, for Members of Congress, on Monday last. The following from this district.

Suffolk District.—Official.

Wards.	Webster.	Smith.	*Wards.*	Webster.	Smith.
1	129	7	7	186	4
2	61	13	8	181	10
3	103	32	9	118	00
4	145	3	10	122	5
5	167	1	11	132	2
6	106	14	12	90	7

Whole number 1668—Webster 1545—H. B. Smith 98—Scattering 25.

Commonwealth *vs.* Wm. Clapp.—The defendant was indicted for printing advertisements in the Evening Gazette, of which he is the publisher, for the sale of lottery tickets. He was convicted, sentenced to pay a fine of $50 and costs, and has appealed to the next Supreme Court.—*D. Adv.*

An imperfect report of a part of this case which has been printed, might induce incautious persons to believe that the prosecution had failed; and might lead to a hazardous violation of the statute. We understand that the law as contended for by the prosecution which sought in this case only one penalty, was fully supported by the Court.

Marine Bible Society. At the annual meeting of the "Marine Bible Society, for the district of Salem and Beverly," the following gentlemen were unanimously elected officers of the Society for the ensuing year; Rev. Abel Abbot, D.D. *President.*—James Brown, Esq. *Vice President.* Mr John Dike, *Treasurer.* Col. Henry Whipple, *Secretary.* Messrs John Howard, Ebenezer Dodge, John Groves, Josiah Lovett, jr, Rev. David Oliphant, Issachar O. Foster, Jonathan H. Lovett, Jonathan Holman, John Punchard, Elijah Porter, Michael Shephard, Joseph Howard, Oliver Parsons, Edward Norris, and William Treadwell, *Directors.*

Sabbath Schools in Salem, Mass. The number of pupils in all the schools in Salem, the summer past, has been about 1,400. It is supposed 1000 were present the Sabbath before the last, when a sermon was delivered before a great concourse of people.—The collection however, was meagre; and compares but poorly with the facts related in the preceding article. It was $20.

Episcopal Convention. The fortyfirst Convention of the Protestant Episcopal Church in this State was held in Trinity Church in this city, on Tuesday and Wednesday last. It was attended by seventy-five clerical members, and one hundred and one lay delegates, representing fifty parishes. Total number of members, 176. Twentytwo Episcopal clergymen, not members of the Convention, also attended its setting. It was probably the largest Episcopal Convention ever held in this country; and its business was conducted with remarkable harmony and unanimity. Twentysix missionaries are employed within the diocese. Eleven new parishes, having been duly organized, were received into union with the Convention. The Rev. William W. Bostwick, of Bath, Steuben county, was ordained and admitted to the holy order of priests.—*N. Y. Obs.*

White Hills. We understand that nearly one hundred and fifty men, and about half that number of oxen are now employed in repairing the turnpike road passing through the Notch of the White Hills, and that it will be made passable for sleighs the coming winter. This turnpike road is about twenty miles in length, on which were twentythree bridges, twenty one of which were swept away by the freshet of August, 28.

It is said, that the days are short in the valley between the mountains, the sun setting at three o'clock in the afternoon; but in reply it is said, that the shortness of the afternoon is fully made up by the length of the forenoon, the sun rising on the *tops* of the mountains two hours before day.—*Con. States.*

Welland Canal. The Welland Canal enters Lake Erie at the Grand river, 48 miles from Buffalo, and Lake Ontario at twelve mile creek. It is 38 miles in length; has 11 feet depth of water; 30 locks, of 12 feet lift each, and 160 feet by 34 in the clear; 1 3-4 miles deep cutting, averaging from 44 to 56 feet; is one half finished, and will be completed, in all probability in 1827.

The incorporation is from the British government, to a private company; capital $900 000; but has been increased by a subsequent law to 1,000,000.

When this canal is finished, vessels will pass on its waters, carrying 160 to 200 tons; and it will open a free and uninterrupted navigation, from Chicago, at the foot of Lake Michigan, its whole extent, and also through Lake Huron, St Clair and Erie, to Oswego, on Lake Ontario; from whence to Syracuse on the Erie canal, a canal is now cutting, and is nearly completed, connecting Lake Ontario with the Erie canal.

One further operation only is wanted: the opening and improving the Illinois river, from Chicago, for about 50 miles, at a cost not to exceed half a million of dollars, and we shall have an uninterrupted inland navigation by steamboats, canal boats and lake vessels, from New York to the Rocky Mountains, a distance not less than ten thousand miles.—*Albany Daily Advertiser.*

Loss of the Steam Boat Emerald. This fine boat, while lying at the wharf at New Brunswick, N. J. at about half past one o'clock, yesterday morning, was discovered to be on fire by one of the hands in the cabin, who was aroused from sleep by the suffocating smoke. He hastily repaired to the forecastle and sounded the alarm to the rest of the hands. Captain Vanderbilt, her commander, was immediately sent for, on whose arrival at the wharf, the vessel was found to be one enormous sheet of flame. The engines were got out and every exertion used to subdue the fury of the flames, but to no purpose, as she was burnt completely to the water's edge. The boat was the property of Mr William Gibbons, and was not insured. Captain Vanderbilt lost considerable property in papers, &c. and every article of clothing, as did also his whole crew, saving merely the slight apparel they wore when retiring to rest. There being many passengers on board, amongst whom were the stage passengers from Philadelphia, an express was early despatched to Elizabethtown for the steamboat Bellona—which immediately repaired to New Brunswick, and about five yesterday afternoon, landed the passengers in this city. The fire is supposed to have been communicated by the brick furnace to some timber connected with it. *N. Y. Gaz.*

GENERAL SUMMARY.

Defence of the Seaboard. An interesting and highly important document, relative to the defence of our maritime frontier, communicated to Congress at the close of the last session by the Board of Engineers employed to survey the coast, has been published in the National Intelligencer. The whole line of seacoast, which extends 3330 miles, is divided by the Engineers into four distinct parts, and they enumerate the positions to be fortified and the cost and advantages of each. The whole expense is estimated at $16,537,454—that for the additional defence of Boston, alone, at 1,279,420 dollars. The fortifications recommended are divided into three classes, more or less necessary, and therefore not requiring to be all completed at once.—*Salem Reg.*

Ohio.—Allen Trimble is elected Governor of this State, there being no prominent opposing candidate. The members of the present congress have mostly been re-elected to their seats.

Mississippi. This is likely to prove a very destructive year to the Cotton in this State. For many years the rot has more or less injured this plant, but nothing in comparison with its ravages during the present season.

Vermont State Prison.—The labors of the convicts, the past year, have been almost exclusively devoted to the weaving of cotton goods, which have met with ready sales in this city and New-York. 149,000 yards were sent to market during the year. The amount paid by persons who visited the prison from curiosity is $86,98.

Inhabitants and Libraries.—Boston, with a population of 60,000, possesses thirteen public libraries, containing 50,000 volumes; Baltimore 70,000 inhabitants, four public libraries, 30,000; Philadelphia, 150,000 inhabitants, nineteen public libraries, 70,000 volumes; New-York, 180,000 inhabitants, 10 public libraries, and 44,000 volumes.

School Premiums.—The town of Springfield voted, last spring, to appropriate the sum of $75 for the purchase of premiums, to be distributed among the schools, and awarded to the most deserving.

Charleston S. C. College.—The first Commencement of the Charleston S. C. College took place in that city on the 24th ult. It is gratifying to perceive among the exercises, extracts from Mr. Webster's speech on the Greek question, from his discourse in commemoration of Adams and Jefferson, from Mr. Everett's oration at Plymouth, and from Mr. Sprague's oration on the 4th of July, 1825.

Bankrupt Law.—The General Assembly of Rhode Island passed a resolution on Saturday afternoon, to request the Senators and Representatives of that state in Congress, to use their influence to procure the passage of a general Bankrupt Law.

The Militia. A Circular has been issued by the Secretary of War, addressed to the Governors, and to a number of private individuals, in different States and Territories, proposing *eighteen* inquiries relative to the organization, &c. &c., of the Militia in their respective locations. Answers have been received from several of the gentlemen; and when the whole shall be collected, the military board now assembled in Washington for the purpose of preparing an Uniform System of Tactics, will be furnished with all the data which they need.

Methodist Ministers. In the United States, and a part of Canada, are 1406 travelling preachers of the Methodist Episcopal Church, and nearly 4000 local preachers.

Wheat. 2300 bushels of wheat were received at the Phœnix Mills, in Rochester, in one day. The whole, excepting 40 bushels, was paid for at 5s. 6d. per bushel. Eight flour mills are in operation on the banks of the Genesee river, within the precincts of Rochester, and others are finishing.

Antarctic Expedition. A merorial, drawn up by Mr Reynolds, is to be presented to Congress at its next session, praying that an expedition may be fitted out under the patronage of the United States and proceed to acquire a more perfect knowledge of the northern parts of the American continent, or, if possible, to enter the more interesting and extensive field for enterprise, in the southern hemisphere.

Cincinnati. The first brick house in this city was built in 1799—and ground which at that time was sold for $360, has since been sold for 25,000. The city contains ten places for public worship—"for Presbyterians, Methodists, Baptists, Catholics, Dutch, Jews, Episcopalians, and Friends:" forty common schools, one College, one Medical College, one Hospital, two Female Academies, Branch Bank, six or eight Foundries for iron and brass, two Paper Mills; and a numerous and respectable body of Mechanics, now noted for industry, are rapidly rising to the highest rank of mechanical intelligence and enterprise. Ten stages and twentyone mails, depart weekly from Cincinnati.

United States Military Establishment. It is stated in a note to one of the articles in the last North American Review, that there now are in the United States two National Armories and eleven Arsenals. Arms and Accoutrements are manufactured at the two Armories—79,259 of the former having been made in the course of the last three years. There are no public foundries for ordnance, the supplies being obtained by contracts from private foundries. The military force of the United States, at this time is 6000 men. The same article contains an interesting notice of the Military Academy at West Point. It is there stated, that the whole number of Cadets graduated at the academy, since its first establishment in 1802, up to July, 1825, is 428. Of the whole number 261 are now in the army, forming more than half the number of its officers, three are in the civil service, nine have been killed in battle, and 33 have died in service. Fortyfive of the whole number have been attached to the corps of Engineers, 240 to the Artillery and Ordnance, and 134 to other corps. The public library at West Point contains about four thousand volumes.—*Salem Observer.*

The Chesapeake and Delaware Canal seems to be in great peril of a suspension. From causes not explained, the stock has suddenly been depreciated nearly 100 per cent. The Baltimore and Washington papers speak at some length on the subject, but they give no satisfactory explanations.

Government of Vermont. By the statement of the Treasurer, on the 30th of September last it appears that the expenses of the Government for the preceding year amounted to *fiftytwo thousand thirtynine dollars fortysix cents.* Among the items charged are Debenture of the General Assembly, $14,631 58.—Supreme Court orders, $12,577 47.—Auditor's orders, $3,974 69.—States Prison, $3,973 08 printing new compilation of the Laws, $2,666 08—applied to the School Fund, $3,009.

Rochester, In 1812, it is said in Spafford's Gazetteer, the ground which is now the Village of Rochester, in New York, contained two or three ordinary houses. In 1822 there were 602 buildings, and, as was supposed about 2500 inhabitants. In 1823 the number of inhabitants was 3700; in 1824, 4,271, and in 1825, 5,273.

As further proof of its growth and prosperity, we have to mention, that there is now established in the village a Daily Newspaper. We do not believe such a thing was ever known before in a place only *fourteen years old.*

Paupers. About nine years ago Worcester purchased a farm to maintain her poor upon. The expense for the support of the paupers had risen to $2000 dollars per annum. It has since fallen to 700. The number of the poor, which was increasing, has diminished, because some, if they are obliged to work, had rather work out of the house. Those who are maintained are happier than formerly, because they have a feeling of independence from contributing to their own support, besides being free from the deviltry or stupidity of idleness. The farm was of 230 acres, and cost $4500. They have the interest of this to reckon, but not of new buildings as they erected none. Some sheep are raised, and the female poor manufacture the wool.

Wonderful Preservation. A few days since, as some workmen were engaged on the Charlton meetinghouse, one of them let a hammar fall, which struck another, by the name of Hall, in the face, and knocked him down. He fell from the steeple upon the roof of the meetinghouse, a distance of *fortysix* feet, with such force that it broke three rafters, and settled in the place where he fell, so much as to prevent his sliding from the roof. Those who were by, went to his assistance, and got him to the edge of the roof, from which in a few minutes after the accident happened, he descended by a ladder, alone to the ground. What is very remarkable, no bones were broken, and in a few days he was so far recovered from his fall, as to be in this town attending to business.—*Worces. Spy.*

Effects of Freedom. Since the restoration of the Liberty of the Press, in Portugal, eight new journals have been started.

Effects of Despotism. It is a striking illustration of the decay of the commercial marine of Spain, that since 1819, not a single Spanish ship has passed the Sound. The number of British that passed last year, was 5,136.

Providence Industry. In the neighborhood of Providence there are about one hundred and fifty manufactories, which consume thirty thousand bales of cotton a year. These establishments give employment to 25 or 30,000 people. From the simple statement of these facts, we can easily conceive the trade and industry which they must bring to Providence.

New Year's Offering. Messrs Carey & Lea, of Philadelphia, have just published "the Atlantic Souvenir, a Christmas and New-Year's Offering, for 1827." A similar publication is in the press of Messrs True and Greene, of this city.

Church Rates and Poor Rates The parish of Cholesbury, in Bucks, Eng. has become tithe-free in an extraordinary manner. The rector, Rev. Mr Roderic, finding that the tithes cost him more than they were worth, that in fact they impoverished rather than enriched him, declined exacting the sacred tribute any longer. How did this happen? The clergyman having to pay poor rates on his tithes, found that for every twenty shillings of tithes that he received, he paid twentythree in poor rates. A farmer of this parish yesterday appeared before a reverend magistrate at St Leonard's, on the complaint of an overseer, respecting the non-payment of the rates of a few acres of meadow land. He declared himself willing to give up the [use of the] land to the overseer in lieu of the payment of the rates, which the overseer declined, and this too in a parish where lands are tithe free. The overseer was willing, indeed, to accept the land, if he also gave up a cottage along with it, from which he derived rent, but he would not take the land alone for the payment of its own rates. The same farmer stated, that he holds twentythree acres of land in the adjoining parish of Buckland, on which he paid last year 19*l.* 10*s.* in poor rates, and 8*l.* in tithe, and that he expects the poor rates this year will be above 20*l.* although there is not an acre in the whole, worth* more than 20*s.* and some not worth that much.—*Niles' Reg.*

*The "worth" here is the annual rent.

Bible Societies on the Continent. These are fiftytwo in number. The first in order of institution is the Basle Bible Society, founded in 1804, which has circulated, with the aid of the British and Foreign Bible Society, no fewer than 146,670 copies of the Bible or the New Testament. The Wurtemburg Bible Society, instituted at Stuttgardt in 1812, has circulated 135,941 Bibles or Testaments. The Ratisbon Bible Society has circulated 65,000 Testaments: the Frankfort, 69,700; the Hanover, (since 1804) 35,000 German Bibles; the Prussian Bible Society, 200,000 Bibles and Testaments; the Saxon, instituted in 1815, 105,500; the Russian, 705,831; the Swedish, 223,870; the Danish, 86,000; the Sleswig-Holstein, 64,000; the Paris, 61,400. Altogether, the fiftytwo European Societies are known to have circulated considerably above 2,202,274 copies of the New Testament, with or without the Old Testament. In addition to these exertions of Societies, three Catholic Clergymen have published above 60,000 copies of the German New Testament.—*Eclectic Review.*

British Bible Society. The British Guildford Auxiliary Bible Society has seceded from the Parent Society, because the latter printed the Apocrypha in its Bibles. The Parent Society agreed to omit it; but this did not appease the other, who seemed to suspect the sincerity of the intention—and complained besides that persons who avowed disinterestedness received salaries.

The Philadelphia Aurora states that city was on Saturday last visited by a snow storm, which began about noon, and continued till towards evening. We have yet seen no snow in this quarter this season. *Daily Adv.*

The yearly allowance of a thousand pounds sterling per annum, granted to the late Catholic Bishop of Quebec, by the British government, has been continued to the present Bishop, Monseigneur Panet. *ib.*

Park-street Church. The Park-street church have invited Mr Edward Beecher, son of Rev. Dr Beecher, of this city, to become their pastor.

DEDICATION.

Dedication. The elegant new meeting house in Essex street, Salem, erected by the proprietors of the First Church on the site of their old house, will be dedicated on Thursday the 16th inst. Sermon by Rev. Mr Upham.

INSTALLATION.

Installation. The Rev. Joseph Ives Foot, was installed Pastor of the first Church in Brookfield on the 25th ult.—Sermon by the Rev. Dr Humphrey President of Amherst College.

MARRIAGES.

In this city, Mr William P. Leahy to Miss Lois D. Safford, both of Salem.—Mr Charles Moses to Miss Harriot C. Palfrey.—Mr William W. Goss to Miss Hannah Foster.—Mr Daniel Mears to Miss Susan Agnes Britt.

In Salem, Mr Aaron Perkins to Miss Susan Wardell.—Mr George J. Thompson, of Danvers, to Miss Ruthy Richardson.—Mr William Kendall of New Lebanon N. Y. to Miss Elizabeth Minot.

In West Cambridge, Mr Reuben Johnson to Miss Rebecca Buckman.

In Marlboro, on the 5th inst by the Rev. Seth Alden, Mr William H. Henderson to Miss Caroline Henderson, both of that place.

DEATHS.

In this city, Edward Phillips, Esq. second son of Hon. William Phillips aged 44.

In Washington city, on Sunday afternoon, the 29th October, in the 12th year of his age, Richard, the third son of the Hon. Richard Rush, Secretary of the Treasury.

In Baltimore, Mr Rufus Nurse, aged 32, formerly of Bolton, Mass.

In Philadelphia, Mr Selleck Osborn, a poet of considerable eminence, and formerly Editor of several papers. He was a native of Connecticut.

In East Sudbury, 30th Oct. Miss Elizabeth Lawton, aged 85.

TRACT—No. 10.

REMARKS on a Popular Error Respecting the Lord's Supper. By F. W. P. Greenwood,—just published by the American Unitarian Association.

3w Oct 21

THE TWO BIRTH DAYS.

IN the Press, and will be published soon, THE TWO BIRTH DAYS, (a book for children,) by the author of James Talbot, &c. 3t nov 3

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may behad on reasonable terms for distribution.

nov 4 4t

NEW HOUSE.

TO sell or let, a new house, situated in the upper part of Milton Place, leading from Federal street. This house is substantially and faithfully built, and being situated opposite Federal court will always command an open view. It is finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf. aug 26

A NEW BOOK, FOR INSTRUCTION OF YOUTH.

JUST Published by the Subscribers, A MANUAL OF MUTUAL INSTRUCTION, consisting of directions for introducing in Common Schools, the improved system, adopted in the Monitorial School, Boston; with an Appendix, containing Considerations in favour of the Monitorial Method, and embracing a view of its adaptation to instruction in Academies, preparatory Seminaries, and Colleges. By WILLIAM RUSSELL.

WAIT, GREENE & CO.

nov 3t *School Book-store, Court-street.*

DUTIES OF CONSOLATION.

JUST Published, at the Office of the Christian Register, THE DUTIES OF CONSOLATION, and the Rites and Customs appropriate to Mourning. nov 4

NEW SCHOOL BOOKS.

LATELY Published and for sale by the Publisher, J. Prentiss, Keene, N. H. by Richardson & Lord, and Hilliard, Gray, & Co. and by most other Booksellers in "town and country."

The Literary and Scientific Class Book,—Embracing the leading facts and principles of science, illustrated by engravings, with many difficult words explained at the heads of the lessons, and questions annexed for examination, designed as exercises for the reading and study of the higher classes in common schools. Selected from the Rev. John Platts' *Literary and Scientific Class Book,* and from various other sources; and adapted to the wants and condition of youth in the United States. By Levi W. Leonard.

If this work, the *North American Review* says, after copying the title page and preface, "Is Mr Leonard's plan, and he seems to have filled it out faithfully, and with good judgment." The *United States Literary Gazette* says of it—"This book contains a fund of knowledge, particularly in natural and physical sciences, which we have never seen condensed in so small a compass. The selections have been made with great discrimination, from the best authorities," &c. The *American Journal of Education* observes,—"The Literary and Scientific Class Book is, we think, one of the most valuable School-books that has hitherto been published. It is a work which may accelerate improvement every where; but it promises to be peculiarly useful in towns and villages where there is not convenient access to extensive libraries."—"Mr Leonard has, we think been very successful in adapting it to the use of schools in the United States."—Mr Hale, Principal of the Gardiner Lyceum says, "I think it extremely well calculated to impart a summary knowledge of the principles of science. Wishing you much success in your publication, I am," &c.—Mr Spafford, author of the New York Gazetteer, says, "It is a work of singular merit. There was a want of just such a book in our schools. I commenced, in 1824, the compilation of much such a work—my labor is superseded, and I am glad of it, for the work before me is a better work than mine would have been. I wish thee much patronage and perfect success."—The publisher has also received various other commendatory letters, from gentlemen of judgment and taste.

For sale as above,—*Easy Lessons* for the use of the younger classes in common schools. By Rev. Joshua Leavitt, now of Stratford, Conn. Professor Goodrich of Yale, in a review in the Spectator, says, "The author of the work before us, has done a benefit to the cause of education.—We strongly recommend it to the public as excellently adapted to the end in view."—Professor Eastabrook, of Amherst says, "It is in my opinion the *intermediate book* which has long been needed in common schools." The work is also recommended by Rev. Dr Willard of Deerfield, Rev. Mr Clark of Amherst, Rev. Mr Andrews of Putney, and Rev. Mr Woods of Newport, and other gentlemen. Nov. 4.

GRENVILLE'S CHEMICAL INK POWDER.

WARRANTED Superior for the immediate production of a beautiful jet black ink.

This Ink possesses some qualities superior to any other hitherto made. It flows smoothly from, and follows the most delicate stroke of the pen; does not blot and blur the paper; remains perminently of the same color as when first written with; does not readily yield to any chemical or mechanical reaction, and is therefore invaluable for Records, and other Instruments of Writing.

Unlike any other powder, at present known, Ink of a very fine quality may be made from it *immediately.*

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RECOMMENDATIONS.

From the Hon. Benjamin Russell, *Editor of the Columbian Centinel.*

Boston, July 20th 1826.

For a year past the Subscriber has made use of Grenville's Chemical Ink Powder with much satisfaction, and recommends it to his fellow citizens, as combining all the great beauties for a permanent and eleant Writing Ink. BENJ. RUSSELL.

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Dear Sir,—I am very much obliged to you for the samp les of Ink Powder, manufactured by A. S. Grenville I find that they speedily produce Ink of a very black and superior quality,—surpassing any I have ever been able to make from other ingredients, and fully answering the description given of it by the inventor.

Respectfully,

Your Obt. Sert.

H. A. S. DEARBORN.

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☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to David Reed, 81, Washington-street.

ALL Communications relating to the *editorial department,* are to be addressed to the *Editor of the Christian Register,* care of Mr David Reed.

Poetry.

FOR THE CHRISTIAN REGISTER.

THINGS UNSEEN.

O where is God? Behold his wonders stand
On every side, and demonstrate his hand!
Nor sight can glance, nor the far piercing thought,
To distant height or depth where God is not.
He form'd our eye and ear, and reasoning powers;
But does He see and hear, with sense like ours?
What constitutes our person, God has wrought;
But then in Him, of person is there aught?
Their blest abodes, for myriads, God provides;
And is there an abode where He resides?
Round through immensity, his power displays
Its ceaseless energy in unknown ways;
Is there a centre, flinging—flinging still,
His actions forth to execute his will?
Ah! thoughts too deep for mortals to revolve;
Queries too high for human powers to solve!
What wondrous change must man's perceptions find,
To grasp a spirit, or detect a mind;
What wondrous change, from this obscure abode,
To that where stands unveil'd a glorious God!
And shall our vision e'er the scene behold?
Wait—mortal! wait—tis change that shall unfold.
O where is Heaven? if yet there be a place,
Where happy spirits may behold his face;
And waiting, stand around his holy throne,
Bless'd in each others' bliss, as in their own.
There is a place, where Abraham shall reside,
With all the good, to him in faith allied;
In bodies pure—exempt from earthly care,
And earthly dross; but where? O tell us, where?
We gaze with wonder through the golden clouds,
In which the setting sun his glory shrouds;
We gaze—and sink disheartened—forms so bright,
Are but earth's beauties, in their fairest light,
From heights aerial, when the flaky snow,
Descends in purest forms that earth can show,
Of purer thought, 'tis but an emblem given,
And brings no message from the unseen heaven.
The orbs of light that shed their glancing rays,
Pour'd and reflected in ten thousand ways,
And travel onward, till they leave behind
The highest efforts of the manliest mind;
Yet, no intelligence can they declare,
Of the pure heaven, save that it is *not there*.
Through parting clouds, no seraphs are descried,
Nor down the slanting sunbeams seen to glide;
On heaven's bright bow, no angels greet the sight,
Nor spirits, bathing in the liquid light.
No—nature's beauties fall too feebly low,
To shadow forth what spirits see and know;
Nor all the dazzling orbs of ether tell,
Aught of the mansions where bless'd spirits dwell;
Nor thought conceives—nor language can explain,
What rapt Apostles have essay'd in vain.
O! wait—till *sense* shall into *spirit* wake,
And *time* within the eternal doors shall break,

D....

FOR THE CHRISTIAN REGISTER.

"Time passeth and continueth not."—"Wake in Wisdom."

Swiftly the weeks glide onward, Conscience, say,
What the report thy banished days proclaim?
Hast thou resolved most wisely, up to lay
Thy lasting treasures, where no rust,—no stain
Of earth shall mar their beauty; where the moth
Destroys not riches stored for heaven.
Think, are thy precious hours redeemed from sloth.
And all to virtuous duty wisely given?
If thus thou doest,—safely tread thy way,
To the bright regions of eternal day;
Thy hope is sure,—thy stay is on the Rock--
The Rock of Ages—which decayeth not
Tho' storms arise, and whirlwinds through the air
Destructive sweep,—in safety thou are there.
Thy hope is sure—for *one* thy way precedes
Who died to save thee,--*one* whose earthly deeds
Were all of mercy,—whose whole life was love;
One who before his Father's throne above
Now intercedes for man's offending race,
And in that Father's house prepares a place
For all the faithful, tried and tempted here,
Who walk in Wisdom's ways with holy fear.
Early without delay thy Maker's face
Seek, and the riches of his promised grace
Go ask in prayer;—Oh never yet in vain
Was bent the knee his favor to obtain.—
Look still to Heaven, aspire with angels there
To hail thy Lord—when freed from mortal care,
Raise the glad hymn of everlasting praise
To God, the trier of our thoughts and ways;
Or minister a guardian angel now
To those on earth, whose heads with sorrow bow;—
Or rove those golden orbs that shine afar;—
With Cherub legions fly from star to star;
Still pressing on with unalloyed delight
To the bright Source of Uncreated Light. D.—

THE INVOCATION.

Answer me, burning stars of night!
Where is the spirit gone,
That past the reach of human sight,
Even as a breeze hath flown?
And the Stars answered me—"We roll
In light and power on high,
But of the never dying soul,
Ask things that cannot die."

Oh many-toned and chainless wind!
Thou art a wanderer free;
Tell me if *thou* its peace canst find,
Far over mount and sea?
And the wind murmured in reply,
"The blue deep I have cross'd,
And met its barks and billows high,
But not what thou hast lost."

Ye clouds that gorgeously repose
Around the setting sun,
Answer! have ye a home for those
Whose earthly race is run?
The bright clouds answered—"We depart,
We vanish from the sky;
Ask what is deathless in thy heart
For that which cannot die".

Speak, then, thou voice of God within,
Thou of the deep, low tone!
Answer me, though life's restless din,
Where is the spirit flown?
And the voice answered—"Be thou still!
Enough to know is given;
Clouds, winds, and stars, *their* task fulfil,
Thine is to trust in heaven. MRS HEMANS.

NARRATIVE.

BURNING OF WIDOWS AND SLAVES.

The following particulars are detailed in Bernier's Travels, lately published; and similar narratives are constantly accumulating from public and private authorities, to a most painful and disgraceful extent.—Some little has indeed been done, with a view to diminish the evil, but nothing effectual, nothing adequate to its enormity.

In regard to the women who actually burn themselves, I was present at so many of those skocking exhibitions, that I could not persuade myself to attend any more; nor is it without a feeling of horror that I revert to the subject. I shall endeavor, nevertheless, to describe what passed before my eyes; but I cannot hope to give you an adequate conception of the fortitude displayed by those infatuated victims, during the whole of the frightful tragedy; it must be seen to be believed. When travelling from Ahmedabad to Agra, through the territories of rajahs, and while the caravan halted in a town under the shade until the cool of the evening, news reached us that a widow was then on the point of burning herself with the body of her husband. I ran at once to the spot, and going to the edge of a large and nearly dry reservoir, observed at the bottom a deep pit filled with wood; the body of a dead man extended thereon; a woman seated upon the same pile; four or five Brahmins setting fire to it in every part; five middle aged women, tolerably well dressed, holding one another by the hand, singing and dancing round the pit; with a great number of spectators of both sexes. The pile whereon large quantities of butter and oil had been thrown, was soon enveloped in flames, and I saw the fire catch the woman's garments, which were impregnated with scented oil, mixed with sandarach and saffron powder; but I could not perceive the slighest indication of pain, or even uneasiness in the victim; and it was said, that she pronounced with emphasis the words, *five, two;* to signify that this being the fifth time time she had burned herself with the same husband, there wanted only two more similar sacrifices to render her perfect, according to the doctrine of the transmigration of souls; as if a certain reminiscence or prophetic spirit, had been imparted to her at that moment of her dissolution.—But this was only the commencement of the infernal tragedy. I thought that the singing and dancing of the five women were nothing more than some unmeaning ceremony; great, therefore, was my astonishment, when I saw that the flames having ignited the clothes of one of these females, she cast herself headforemost into the pit. The horrid example was followed by another woman, as soon as the flames caught her person. The three women who remained, then took hold of each other by the hand, resuming the dance with perfect composure; and after a short lapse of time, they also precipitated themselves, one after another, into the fire. I soon learnt the meaning of these multiplied sacrifices. The five women were slaves, and having witnessed the deep affliction of their mistress, in consequence of the illness of her husband, whom she promised not to survive, they were so moved with compassion that they entered into an engagement to perish by the same flames that consumed their beloved mistress.

As I was leaving Surat for Persia, I witnessed the devotion and burning of another widow; several Englishmen and Dutchmen, and Mr Cardin, of Paris, were present. She was of the middle age, and by no means uncomely. I do not expect, with my limited powers of expression, to convey a full idea of the brutish boldness, or ferocious gaiety, depicted on this woman's countenance; of her undaunted step; of the freedom from all perturbation with which she conversed, and permitted herself to be washed; of the look of confidence, or rather of insensibility, which she cast upon us; of her easy air, free from dejection; of her lofty carriage, void of embarrassment, when she was examining her little cabin, composed of dry and thick millet straw, with an intermixture of small wood; when she entered into that cabin, sat down upon the funeral pile, placed her deceased husband's head in her lap, took up a torch, and with her own hand, lighted the fire within, while I know not how many Brahmins were busily engaged in kindling it without. Well, indeed, may I despair of representing this whole scene with proper and genuine feeling, such as I experienced at the spectacle itself, or of painting it in colors sufficiently vivid. My recollection of it, indeed, is so vivid, that it seems only a few days since the horrid reality passed before my eyes, and with pain I persuade myself that it was any thing but a frightful dream.

At Lahose I saw a most beautiful young widow sacrificed, who could not, I think, have been more than twelve years of age. The poor little creature appeared more dead than alive when she approached the dreadful pit. The agony of her mind cannot be described. She trembled, and wept bitterly; but three or four of the Brahmins, assisted by an old woman, who held her under the arm, forced the unwilling victim toward the fatal spot, seated her on the wood, tied her hands and feet, lest she should run away, and in that situation she was burnt alive.

EDUCATION.

GYMNASIUM IN BOSTON.

In our last, we had barely room to mention the opening of the gymnasium, with a very large number of pupils. A month's opportunity of observing its progress and participating in its exercises, enables us now to say that thus far it gives the utmost satisfaction to those who have made the experiment of taking a course of lessons. The physical effects of the gymnastic exercise, on pupils of very different ages—from ten to fifty—are surprising. Many have doubled their vigor, and attained that habitual glow of activity which does not die away immediately after the hour for exercise is over, but accompanies the individual into the transactions of business, or sustains him through the tedious hours of sedentary application. The general and substantial improvement of health, is another benefit arising from the gymnasium. Periodical and permanent headachs, which nothing else could affect, have in some instances been done away; and to all this may be added the ability of various bodily movements and effort, which, a month ago, seemed to the same individuals who now perform them with ease, to require an energy almost miraculous.

From what has been already experienced of the effects of gymnastic exercise, it is not, we think, saying too much to venture the assertion that the gymnasium, especially when contemplated with reference to the juvenile part of society, seems to furnish the means of raising the human system to any degree of vigor and of health, which the common, or even the extraordinary circumstances of life, in any of its various pursuits, are likely to demand.

Judicious culture may turn into any channel, the force and buoyancy of animal and mental feeling, and the clearness and energy of thought, which are always the attendants on health and exercise; and which the gymnasium furnishes to such an amount. As an acknowledged part of education, moreover, it affords an authorized channel for all those exuberant extravagancies of mere animal impulse and glee, which now too often leave the traces of care and anxiety on the brow of the teacher; and sometimes bring down on the thoughtless performer expressions of displeasure, or the more palpable corporeal intimations by which he is sometimes reminded of his faults.

Perhaps one of the most gratifying circumstances connected with the gymnasium in this city, is the great diversity of situations in life to which the pupils belong. Physicians, lawyers, and clergymen, are intermixed with young men from the counter and the counting-house, and with boys from the public schools. This circumstance is found not at all unfavorable to the decorum or the success with which the exercises are conducted, and is, we think, a very satisfactory indication of the extensive interest which the great subject of physical education has excited.

The Gymnasium is under the superintendence of Dr Follen, late Professor of Civil Law at the University of Bale in Switzerland, and at present instructer in Harvard University. He is assisted by Mr Turner a distinguished gymnast of the establishment at Cambridge.—*Journal of Education.*

MISCELLANEOUS.

JEREMY TAYLOR. Bishop Jeremy Taylor was one of the most eloquent pulpit orators that his country can boast. There was such a loftiness in his style, and such touching and heartfelt appeals to familiar life, that it has been well said of him, that "the dancing light he throws upon objects, is like an aurora borealis playing betwixt heaven and earth." Dr Rust, who preached the bishop's funeral sermon, passed the following splendid panegyric upon him: "He had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college of virtuosi; and had his parts and endowments been parcelled out among his clergy, that he left behind him, it would, perhaps, have made one of the best dioceses in the world."

DR HOADLEY. Dr Hoadly, who had the fortune to produce more controversies by his sermons from the pulpit, than almost any divine that ever lived, was at the same time far from being a popular preacher. His first preferment was to the lectureship of St Mildred in the Poultry, London, which he held for ten years; and as he informs us himself, *preached down* to 30*l.* a year, when he thought it high time to resign it. When made bishop of Bangor, in 1715, he still remained in the metropolis, preaching against what he considered as certain inveterate errors of the clergy. Among other discourses which he made at this period, was one upon these words: "My kingdom is not of this world," which, producing the famous Bangorian controversy, as it was called, employed the press for many years. The manner in which Hoadley explained the text was, that the clergy had no pretensions to any temporal jurisdictions; but in the course of the debate, the argument insensibly changed from the rights of the clergy, to that of princes in the government of the church.

LUTHER. Luther was less timid and diffident than Melancthon, and often employed his voice and pen to console and strengthen his friend and coadjutor. In one of these letters, Luther says, "I am much weaker than you in private conflicts, if I may call those conflicts private which I have with the devil; but you are much weaker than me in public. You are all diffidence in the public cause; I, on the contrary, am very sanguine, because I am very confident it is a just and true cause—the cause of God and of Christ—which need not make you look pale and tremble; whereas, the case is very different with me in private conflicts, who am a very miserable sinner, and, therefore, have great reason to look pale and tremble. Upon this account it is, that I can be almost an indifferent spectator amidst the noisy threats and bustlings of the papists; for if we fall, the kingdom of Christ falls with us; and if it should fall, I had rather fall with Christ than stand with Cæsar.

DR YOUNG. Dr Young was once on a party of pleasure with a few ladies going up by water to Vauxhall, and he amused them with a tune on the German flute. Behind him several officers were also in a boat rowing for the same place, and soon came along side of the boat in which were the doctor and his party. The doctor, who was never conceited of his playing, put up his flute on their approach. One of the officers instantly asked him why he ceased to play, or put up his flute; "For the same reason," said he, "that I took it out—to please myself." The son of Mars very peremptorily rejoined, that if he did not instantly take out his flute, and continue his music, he would throw him into the Thames. The doctor, in order to allay the fears of the ladies, pocketed the insult, and continued to play all the way up the river. During the evening, however, he observed the officer by himself in one of the walks, and making up to him, said, with great coolness, "It was, sir, to avoid interrupting the harmony either of my company or yours, that I complied with your arrogant demand; but that you may be satisfied courage may be found under a black coat as well as under a red one, I expect that you will meet me to-morrow morning, without any second, the quarrel being entirely *entre nous*." The doctor further covenated, that the affair should be decided by swords. To all these conditions the officer assented. The duellests met; but the moment the officer took the ground, the doctor pulled out a horse-pistol. "What" said the officer, "do you intend to assassinate me?" "No," replied the doctor; "but you shall instantly put up your sword and dance a minuet, otherwise you are a dead man." The officer began to bluster, but the doctor was resolute, and he was obliged to comply. "Now," said Young, "you forced me to play against my will and I have made you dance against yours; we are therefore again on a level; and, whatever satisfaction you may require, I am ready to give it." The officer convinced of the impropriety of his conduct, immediately begged his antagonist's pardon, and they afterwards lived on very friendly terms.—*Anecdote Library.*

MORAL HONESTY. They that cry down moral honesty, cry down that which is a great part of religion—my duty towards God, and my duty towards man. What care I to see a man run after a sermon, if he cozen and cheat as soon as he comes home? On the other side, morality must not be without religion; for if so, it may change, as I see convenience. Religion must govern it. He that has no religion to govern his morality, is not a dram better than my mastiff dog; so long as you stroke him, and please him, and do not punish him, he will play with you as finely as may be; he is a very good moral mastiff but if you hurt him, he will fly in your face, and tear out your throat.—*Selden.*

PRAYER. Prayer should be short, without giving God Almighty reasons why he should grant this or that: he knows best what is good for us. If your boy should ask you a suit of clothes, and give you reasons, (otherwise he cannot wait upon you, he cannot go abroad but he will discredit you) would you endure it? You know it better than he: let him ask a suit of clothes.—*ib.*

PREACHING. When the preacher says, This is the meaning of the Holy Ghost in such a place—in sense he can mean no more than this: that is, I by studying of the place, by comparing one place with another, by weighing what goes before, and what comes after, think this is the meaning of the Holy Ghost; and, for shortness of expression, I say, the Holy Ghost says thus, or this is the meaning of the Spirit of God. So the judge speaks of the king's proclamation: This is the intention of the king—not that the king had declared his intention any other way to the judge; but the judge, examining the contents of the proclamation, gathers, by the purport of the words, the king's intention; and then, for shortness of expression, says, This is the king's intention.—*ib.*

PREDESTINATION. Doctor Prideaux, in his lectures, several days used arguments to prove predestination: at last tells his auditory they are damned that do not believe it; doing herein just like schoolboys, when one of them has got an apple, or something the rest have a mind to, they use all the arguments they can to get some of it from them: I gave you some the other day: you shall have some with me another time. When they cannot prevail, they tell him he is a jackanapes, a rogue, and a rascal.—*ib.*

ANECDOTE OF GOVERNOR PENN. In 1699, Governor Penn, when in Pennsylvania, was informed of some choice land, not included in his former purchase of the Indians. He caused inquiry to be made of the chiefs whether they would sell it to him. They replied that they did not wish to part with that land, as the bones of their fathers and mothers were lying there; but still, to please their father Onas, they would sell some of it. For a certain quantity of English goods they agreed to sell the Governor as much land as one of his young men could walk around in a day; "begining at the great river above Coaquanoc," now Kensington, "and ending at the great river just below Kallapingo," now Bristol.—The bargain being made, a young Englishman, much accustomed to travelling, was selected to lay out the land. His walk both astonished and mortified the Indians. When they came for their pay, the Governor perceived dissatisfaction in their countenances, and asked the cause.

They replied that the young man had cheated them.

"Ah, how can that be?" said William Penn. "Was it not of your own choosing that the ground should be measured in this way?"

"True," replied the Indians, "but the white brother made too big a walk."

Some of Penn's commissioners became warm, and said, that the bargain was a fair one,—that the Indians ought to stand to it, and if not, they ought to be compelled.

"*Compelled!*" replied the Governor, "how are they to be *compelled?* Don't you see that this points to *murder?*" Then turning to the Indians with a smiling countenance, he said to them—"Well, if you think you have given too much land for the goods first agreed on, how much more will do?

With this the Indians appeared much pleased, and mentioned the number of yards of cloth, and fish hooks, with which they would be well satisfied. These were given, then the Indians shook hands with the Governor, and retired smiling and happy. The Indians being gone, William Penn looked around on his friends, and lifting his hands and eyes, exclaimed—"O what a sweet and cheap thing is charity! Mention was made just now of *compelling* these poor creatures to stick to thier bargain; that is in plain English to fight and kill them—and all about a little piece of land!"

This account is the substance of the story as related in Weems' Life of William Penn. It is so characteristic of that remarkable man, that there can be little doubt of its genuineness and authenticity.

How happy it would have been for the early settlers of all the American colonies—and how happy for the numerous tribes of aborigines, had all our ancestors possessed the pacific policy and disposition of Governor Penn! How much anxiety and distress, and how many myriads of lives would have been saved! And who can help wishing that the people of Georgia, at the present time, might be blessed with a William Penn, for their Governor? In that case, how easy it would be to settle all difficulties with the Creek Indians.

Friend of Peace.

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Extract from the Preface.

While a demand exists for new school-books, a spirit of improvement in our schools is denoted, and the great cause of Education is in evident prosperity. We shall begin to despair of that cause, when instructers, and parents, and pupils, are content with the elements which have long been in use, and cease to call on the press for novelty and variety.

Our general rules in selection and arrangement have been these, to make our most copious draughts on the literature of the present age; to place the modern authors in the first portion of our book; to associate all the extracts from each author together; to intermix poetry with prose, but so that the latter should predominate in quantity; to give as great a variety of authors as possible; to introduce a good proportion of native American literature; and to offer a few specimens from writers, whose style is so antiquated that they seldom or never appear in school-books, but whose excellence ought to preserve them from neglect, and with whose compositions a little study and practice are alone necessary to render youth familiar.

There is still another rule, to which we have endeavored most rigidly to adhere. We have *felt* ourselves called upon by every sentiment of duty, and of regard to the happiness and well being of the rising generation, to admit no piece into our book, of the good tendency of which, there could be the slightest doubt. Eloquence, wit, and fine writing, have been no apology with us, if any offence has been offered to morality or religion. We have rejected every composition which has come before us, whatever might have been its literary claims, if it has been thought deficient in the essentials of purity and a virtuous character.

☞School Committees are requested to examine the work. Oct. 21.

THE CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington street, *The CHRISTIAN EXAMINER and Theological Review*, for July and August.

CONTENTS.

MISCELLANY. Is Rammohun Roy a Christian? or, in other Words, is he a Believer in the Divine Authority of our Lord—Correspondence relating to the Excommunication of a Unitarian from the Methodist Church—On the Conditions of Divine Forgiveness.

COLLECTIONS. From a Tract of Sir Thomas Browne's—False Pretences to Religion.

POETRY. The third Chapter of Job—Life and Death.

REVIEW. ART. XI.—The Forest Sanctuary; and other Poems. By Mrs Hemans.—ART. XII—Observations on the Growth of the Mind. By Sampson Reed.

NOTICES OF RECENT PUBLICATIONS. A Discourse on the Principles of Action in Religious Bodies—The Juvenile Miscellany—Carter's Address at Plymouth—The Classical Reader.

INTELLIGENCE. Unitarian Chapels in England, Wales, and Scotland—British and Foreign Unitarian Association—Unitarian Mission in Bengal—Evangelical Missionary Society — Ordination—Obituary — NEW PUBLICATIONS.

LITERARY GAZETTE.

JUST Published by *Bowles & Dearborn*, Boston, *& G. & C. Carvel* New York. The United States Review and Literary Gazette.—No. 2.

CONTENTS.

REVIEW. Sketch of the United States by a Russian—Dr Parsons' Introductory Lecture on Anatomy and Physiology—Francis Berrian; or the Mexican Patriot—Mrs Opie's Illustrations of Lying—Reed's Observations on the Growth of the Mind—Story's Discourse before the Phi Beta Kappa Society—Carter's Address at the Consecration of "Plymouth Lodge."

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PRACTICAL TRACTS.

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Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22